

ہم کس کو ملتے ہیں اور ہم کو کون پاتا ہے؟

WHO FINDS US AND BY WHOM ARE WE ATTAINED?

Arifbillah
Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
(دامت برکاتہم)

ہم کس کو ملتے ہیں از رہم کو کون پاتا ہے؟
Who Finds Us And By Whom
Are We Attained?

❁ *Dedicated to* ❁

All the writings of this humble
servant are in reality due to the
combined blessings of the company
of our spiritual guides:

❁ Muhyius-Sunnah Hazrat-e-Aqdas
Moulana Shah Abrarul-Haq Saheb

(رحمۃ اللہ علیہ)

and

❁ Hazrat-e-Aqdas Moulana Shah
Abdul Ghani Saheb Phoulpoori

(رحمۃ اللہ علیہ)

and

❁ Hazrat-e-Aqdas Moulana Shah
Muhammad Ahmad Saheb

(رحمۃ اللہ علیہ)

❁ ❁ ❁ ❁

Muhammad Akhtar

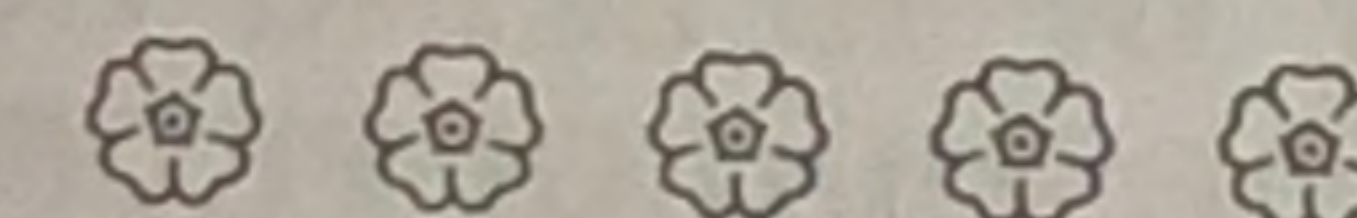
(عفا اللہ تعالیٰ عنہ)

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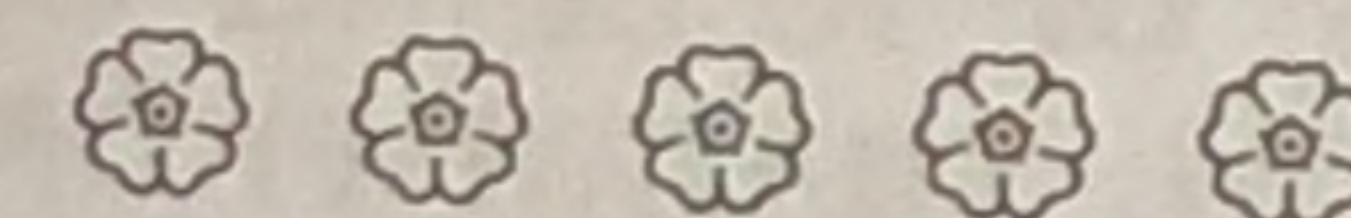
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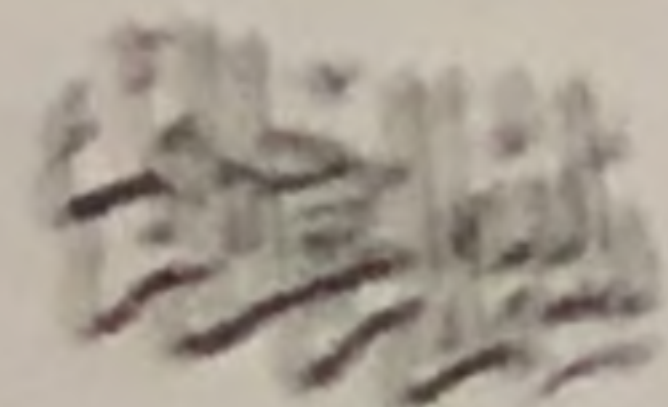


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Who Finds Us And By Whom Are We Attained?

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
فَاتَّخَذَ اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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بِالْعَلَوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(Sura Kafir: Ayat 28, Juz. 16)

After reciting the Masnun¹ Khutbah², an announcement has been made by Allah Ta'ala the topic of which is a combination of three verses. What is the announcement? **Who finds Us and by whom are We attained?** Now, look at the sequence and arrangement of the verse. Allah Ta'ala is informing us about those who find Him.

EVIDENCE OF KEEPING COMPANY WITH THE SHAIKH FROM THE GLORIOUS QUR'AAN

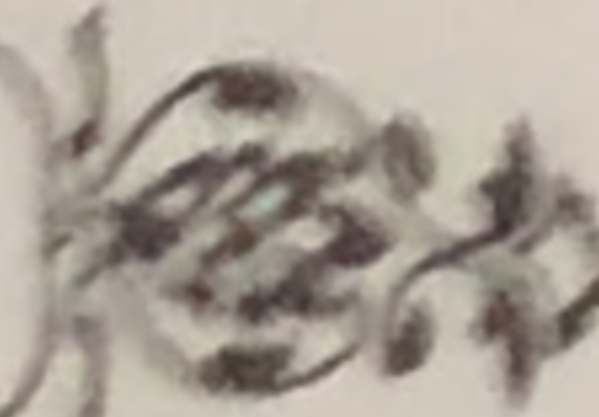
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"And keep yourself content with those who
call their Lord morning and evening,
seeking His pleasure."

First and foremost is, keeping company with the *shaiikh*. Allah's most Beloved Messenger (ﷺ) is being issued a command with

¹ Derived from the Quran, the practice of Allah's Beloved Messenger (ﷺ).

² Sermon.



regard to a group of intense lovers, "O Muhammad (ﷺ), leave the comfort of your home and go to that group of lovers in *Masjid-e-Nabawi*¹ who are searching for Me. Go and sit amongst them and inform them about Me. Go and guide them to Me. By making you leave your home, your Lord and Master is making you give up your comfort but in return for this, you will find within your heart, The Very Comfort and Peace of your heart (i.e. Allah Ta'ala). You have already attained Him and found Him to such an extent that He is not found or attained by anyone else on the face of this earth. This is because you are *Sayyidul Ambiya*². What is meant here is that your rank and position will increase. Your closeness to Me will increase even more, for I am limitless and the stages and levels of closeness to Me are also unending. I am such a Comfort and Peace to your heart."

This is why, whenever my *Murshid*, *Hazrat Abdul Ghani Saheb Phoolpuri* (رحمۃ اللہ علیہ) used to look towards the sky, he would remember Allah Ta'ala and say this sentence:

اے آرام جان بے قراراں!

"O Comfort of the restless souls!"

This was the name by which my *Shaiikh* used to call upon Allah Ta'ala. O Allah Ta'ala! You are the comfort and peace for all those souls which are restless for You. How beautifully he put it in *Farsi*. What a beautiful sentence this is!

THE DIGNITY AND GRANDEUR OF THE LOVERS OF ALLAH TA'ALA

إِذَا تَرَكْتُ هَذِهِ الْآيَةَ فَخَرَجَ مِنْ بَيْتِهِ

"When this verse was revealed, he came out of his house."

Allah's most Beloved Messenger (ﷺ) immediately left his home in search of those people who were referred to by the word *الْبَيْتِ*. On arriving at the *Masjid-e-Nabawi*, he found some people sitting there who can be divided into three groups:

¹ The Masjid of Nabi (ﷺ) in Madina Munawwarah.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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أَشَعَّتِ الرَّأْسِ

“Those, whose hair was dishevelled due to their poverty and shortage of means.”

Their skin was dry. No oil was to be found in their hair which was not even combed. They were in a state of distress and affliction. Yet, their dishevelled hair, due to their intense love for Allah Ta'ala was even more elegant. The beauty of their *Wilaayat* was being increased and magnified, it was being enhanced and enriched.

In spite of their poverty stricken condition, the *Sahabah* (رضی اللہ عنہم) were so beloved to Allah Ta'ala that He is commanding His Beloved Messenger (صلی اللہ علیہ وسلم) to go and sit with those whose hair is dishevelled but whose spiritual beauty is magnified.

Stones used to be tied to the stomachs of the *Sahabah* (رضی اللہ عنہم) in order to suppress their hunger yet their hearts used to be filled with the remembrance of the Creator of the stomach. We on the other hand, have our stomachs full of *Halwa* and other delicious foods but in spite of enjoying so many bounties of Allah Ta'ala, our hearts and minds are filled with plans and schemes to disobey Allah Ta'ala.

This is the case with those who have no sense of decency. The men of Allah Ta'ala, on the other hand, even when eating delicious food, become even more engrossed in the remembrance of Allah Ta'ala, they shed tears of gratitude and thereby attain the waterfall of Allah's abundant Mercy. The case with those who have no sense of shame within them and who have developed bad habits due to their actions in their youth, use the energy derived from the food provided by Allah Ta'ala to perform shameless acts. The *Auliya-Allah* on the other hand use the strength and energy derived from the food they eat in order to further obey Allah Ta'ala. They are fortunate enough to spend their energy and strength by making *Sajdah*, by shedding tears and engaging in the remembrance of Allah Ta'ala.

BY WHAT IS THE VALUE OF A HUMAN BEING DETERMINED?

These days, the rich attach value to themselves by the wealth they possess whereas the value of the *Sahabah* was based on the musk of the love for Allah Ta'ala which was within their hearts. The value of a deer is based on how much musk it carries in its navel. *Moulana Rumi* (رحمۃ اللہ علیہ) explains this as follow:

خوں بنافِ نافہ مشکے کنی
سنبل و ریحاں چردِ پشکے کنی

You turn the blood in the navel of one deer
into musk,
And another deer feeds on fragrant flowers,
You turn it into stool.

Thus, inspite of eating the same food, the same flowers and grass, one deer produces nothing more than smelly stool while through the power of Allah Ta'ala, another deer produces fragrantly beautiful musk in its navel. Both are deer but the difference between them is that Allah Ta'ala grants one the respect and honour of bearing musk while the other deer eats the same food but remains wonderstruck that in spite of eating the same food, all it is able to produce is smelly stool.

Ah! This is our very condition today, for we have made the object of our lives nothing other than eating and producing stool. Ah! Those *Sahabah* who had tied stones to their stomachs had reached the very high stages of love for Allah Ta'ala. Such level they had reached whereby Allah Ta'ala declares and registers His pleasure for them in the Glorious *Qur'aan* by saying:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“Allah is pleased with them and they are pleased with Him.”

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﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“Allah is pleased with them and they are pleased with Him.”

From this verse we see that their lofty rank in the court of Allah Ta'ala is registered. Similarly, a **Wali** of Allah Ta'ala eats food and from the energy and strength produced therefrom, they worship and obey, remember and recognise Allah Ta'ala. Therefore, from the food eaten by a **Wali** of Allah Ta'ala, the musk of love for Allah Ta'ala is produced and developed. The same type of food is eaten by one who is disobedient to Allah Ta'ala and from the energy and strength produced, he wastes in disobedience and disregard for Allah Ta'ala. Thus, it is the same food which is producing the stench and impurity of disobedience within him. The very same food honours one person with closeness to Allah Ta'ala and the very same food is a source of punishment in the form of distance from Allah Ta'ala. From this we learn that through the musk of love for Allah Ta'ala one's rank and position in the court of Allah Ta'ala is raised and elevated. One's rank and position is not increased and raised by virtue of the delicious foods and drinks that one has. This is something which appeals to the general people and is in keeping with their taste but does not appeal to the **Auliya** and is not keeping with their taste.

There are many disbelievers who greatly love good food. Therefore, that which makes us different from disbelievers can never be something which they can have in common with us. Our treasure is that which they can never attain and enjoy.

- ❁ Disbelievers also have beautiful wives and some **Auliya** too, have beautiful wives.
- ❁ Cold water is enjoyed by a **Wali-Allah** just as it is enjoyed by a **Kafir** who has access to it in his fridge.
- ❁ Gold and silver is purchased by the disbeliever just as it is purchased by the **Wali-Allah**.
- ❁ The disbeliever build beautiful buildings just as a **Wali-Allah** can build one.
- ❁ The disbeliever appreciates and enjoys the sun and moon just as a **Wali-Allah** does.

- ❁ The disbeliever admires and enjoys the skies and the earth, the mountains and the oceans just as a **Wali-Allah** does.

- ❁ They search for **Salajeet**¹ in the mountain as well.

Thus, those bounties which are common to and shared:

بَيْنَ لَأَعْدَاءِ وَبَيْنَ الْأَوْلِيَاءِ

"Between enemies of Allah and friends of Allah"

can never be treasure which tells the difference between friend and foe. The special treasure enjoyed by the friends of Allah Ta'ala is that which cannot be enjoyed by the enemies of Allah Ta'ala as well. This is why **Hazrat Maulana Jalaludeen Rumi** (رحمۃ اللہ علیہ) states:

O Allah Ta'ala! Our day does not dawn with the rising of the sun. Our day dawns with the rising sun of Your remembrance, where we succeed in remembering You.

When we reduce our desires to blood in order to please You...
When we break and shatter our hearts in order to avoid and abstain from Your disobedience but do not break Your laws...

This is when our day dawns and our sun rises!

This is the difference in the treasure we are granted and that which is given to the disbelievers.

The disbeliever is dependent on the physical world in order to enjoy anything.

The friends of Allah Ta'ala, on the other hand, find within their hearts the pleasure and enjoyment of the entire universe because their direction is at all times focused on Allah Ta'ala.

لَيْسَ عَلَى اللَّهِ بِمُسْتَكْرٍ
أَنْ يَجْمَعَ الْعَالَمَ فِي وَاحِدٍ

¹ This is a herb found on mountains which is eaten in order to increase sexual potency.

It is not difficult for Allah Ta'ala to contain the
entire universe within one.

معدہ را زیں ہم کہہ و جو باز کن
خوردن ریحان و گل آغاز کن

You should, at times, give your stomach
a rest from wheat and barley.

Begin eating sweet basil and roses.

In other words, learn to engage in *Zikr* and *Fikr* from the *Ahlullah*. Learn to shed tears from them as well. The by products of wheat and barley is blood and stool while through *Zikrullah*, the heart is filled with *Anwaar*. When a *Waliullah's* heart supplies blood to the rest of his body by the pumping of his heart, then together with the blood that reaches every strand and fibre of his body, the *Noor* of Allah Ta'ala will also flow and reach those very parts of the body. As a result, such a person's speech will be filled with *Noor*. Such a person's laughter will be infused with *Noor*. In fact, even the crying of such a person will be overflowing with *Noor*.

میں کیا کہوں کہاں ہے محبت کہاں نہیں
رگ رگ میں دوڑی پھرتی ہے نشتر لئے ہوئے

What am I to say... Where is love to be found
and where it is not?

In every vein it flows with the wound of love.

This is that musk due to which a slave and servant of Allah Ta'ala becomes valuable in His court. What is the sign of the presence of this musk which is produced in the navel of a deer, the value of which is a hundred thousand rupees? *Maulana Rumi* (رحمۃ اللہ علیہ) who is among the leading *Auliya*, for the *Auliya* of the entire *Ummah* acknowledge his *Wilaayat* and they all quote his poetry to impress the love of Allah Ta'ala upon their listeners.

What can I say! It is but the bounty of Allah Ta'ala which my Urdu is indebted to for I have not been exposed to the eloquence

of Delhi and Lucknow. I have not had the opportunity to spend time in the company of people whose Urdu is very refined and poetic. I was born in a simple village which is referred to as a 'Hush' by the villagers. During our childhood days, we used to be reluctant to speak to children from the cities for fear of them laughing at the way we spoke Urdu. Yet, Allah Ta'ala has brought about the day when the people of Delhi and Lucknow become impressed on hearing my poetry and they absorb the sweetness of my poetry in their ears. I present an example of this in a couplet of mine,

Merely saying something without being able to prove it is not sufficient. This couplet reads as follows:

اس درجہ حلاوت ہے مرے طرزِ بیاں میں
خود میری زباں اپنی زباں چوس رہی ہے

Such is the extent of sweetness in my tongue (My words),
That my tongue itself is sucking my tongue in anticipation
of its sweetness.

An expert of Urdu literature heard this couplet and commented, "Ask us, who are the inhabitants of Delhi, the literary value of this couplet. When the sweetness of something is so predominant in the mouth that the very path through the mouth is sealed by sweetness, one sucks one's very tongue in order to clear the path, to clear the line so that he can get the taste of something else which is sweet."

THE SIGN OF BEING GRANTED NISBAT-MA-ALLAH (نسبت مع اللہ)

Maulana Rumi (رحمۃ اللہ علیہ) explains that when musk develops in the navel of a deer, the sign and recognition of this is determined by the fact that it no longer sleeps the sleep of heedlessness and unmindfulness. It will just sleep while standing because of the fear that some hunter will come and snatch away its valuable treasure of musk from its navel. Similarly, a person who has attained *Nisbat-ma-Allah* within his heart, I state upon oath that thereafter,

- ❁ He will never be unmindful and negligent towards Allah Ta'ala.
- ❁ Such a person will never be disloyal to Allah Ta'ala after the attainment of **Nisbat-ma-Allah**.
- ❁ He will no longer be one who sells his shame and modesty.
- ❁ He will no longer sell his **Imaan** for cheap worldly gain. Rather, he will at all times be one who 'sells' musk.
- ❁ He will be one who 'sells' the fragrance of roses.
- ❁ He will in reality be one who 'sells' the enjoyable pain of the pleasure of Allah's love..
- ❁ He will now be one who distributes the fragrance of **Nisbat-ma-Allah**.
- ❁ He will be one who disperses and distributes the intense love of Allah Ta'ala.
- ❁ From such a person's tongue will flow the powerful river of unquenchable love for Allah Ta'ala.
- ❁ Just as a deer remains vigilant and alert at all times due to the treasure of musk it bears so too, do the men of Allah, so too, do those who have attained **Nisbat-ma-Allah** remain alert and fearful of any such thief that sneaks up to them in order to rob them of their priceless treasure of the fragrant musk of **Nisbat-ma-Allah**.

Therefore, whenever they happen to be confronted by some beautiful woman even from a distance, they automatically go on red alert out of fear of the possibility of losing their priceless treasure of **Nisbat-ma-Allah** as a result of which, they cross over from the pavement on which such a beauty is walking. They prefer to cross the road and flee from her rather than give away their hard earned treasure. They reach such a stage wherein the **Nisbat-ma-Allah** they have been granted compels and forces them to take every step required in order to safeguard this **Nisbat-ma-Allah**. At this stage they do not have to even resort to any **Mujaahada**. They fear the snatching

away and loss of this wealth and treasure, for it is this very wealth and treasure that bears witness to the possession of this wealth and treasure by them, bears witness that they possess the fragrance of the musk of Allah's love within themselves. They are not among those who bear within their hearts a deserted and abandoned heart that is empty of Allah's love. Their very eyes bear the tale of their deep rooted **Nisbat-ma-Allah**. Their manner of walking, their manner of talking, in fact, their every gesture is a definite indication of the deep-rooted treasure within their hearts.

کہے دیتی ہے شوخی نقش پا کی
ابھی اس راہ سے کوئی گیا ہے
The footsteps which he leaves behind
when walking, indicates,
That someone has passed this way.

Remember, the eyes, the face and tongue are the interpreters of the heart. If one possesses **Nisbat-ma-Allah**, one's eyes will automatically drop down and not look at any handsome man or beautiful woman. Due to being dominated by the awe and majesty of Allah at all times, they are compelled to protect their treasure of intense love for Allah Ta'ala just as the deer is compelled to protect the musk within its navel. They are fully aware that the beautiful faces, the "first floor" of these women is totally deceiving and will lead them eventually to the gutter-lines of their "ground floors." This is why, they do not sell their **Imaan**, for they have already been sold to the highest bidder: Allah Ta'ala. They are fully aware of having been purchased by Allah Ta'ala who states in the Glorious **Qur'aan**:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ﴾

"Verily, Allah Ta'ala has purchased from the believers their souls."

Thus, every **Mu'min** has been purchased by Allah Ta'ala and they know that they have within them such goods which have already

been sold as a result of which they cannot sell themselves a second time over:

- ✿ They cannot be sold to the beauties of the world.
- ✿ They cannot be sold to the desire for name and fame.
- ✿ They cannot be sold to the lust for political power.
- ✿ They cannot be sold to the possession of either the sun or moon.
- ✿ They cannot be sold to anyone in creation.
- ✿ In fact, they cannot be sold to the entire universe.

They have developed such sensitivity that they detect from a far that some beautiful shape and form, some handsome man or beautiful woman is about to impair and damage their *Imaan* and due to the *Taufeeq* granted to them by Allah Ta'ala, they remain constantly alert and vigilant. Their sight is alertly kept on every direction around them in order to ward it off from whichever direction it approaches. Regardless of which direction the danger approaches them from, they forcefully drive it off with the power of **لَا إِلَهَ إِلَّا اللَّهُ** "There is none worthy of worship besides Allah." they constantly ward off, they unendingly drive off all that threatens their *Imaan* with **لَا إِلَهَ إِلَّا اللَّهُ** "There is none worthy of worship..." and flee towards **لَا إِلَهَ إِلَّا اللَّهُ** "Allah."

This is their work, they drive off all non-Allah and flee towards Allah Ta'ala. This is what is termed as *Tasawwuf*, to drive off and too flee. *Hazrat Yusuf* (عليه السلام) fled from non-Allah and it was by virtue of this fleeing that the locks on the doors sprang open. Remember, they were royal locks, and royal locks are not weak and frail.

شیخ پینے کا ارادہ تو کریں حوض کوثر سے منگالی جائے گی

Let the 'Shaikh' at least make the intention to drink,
And the drink will be fetched for him from the
fountain of Kauthar.

THE EFFECTS OF NISBAT-MA-ALLAH

○ my friends! Resort to some courage at least and as a result of this meagre effort of attaining courage on your part, such help will come from Allah Ta'ala that you will be dumb-founded. You will be totally amazed, "O Allah Ta'ala! My condition was such that I was unable to give up sins. What has happened within my heart? Your coming into my heart is showing its effects! The coming, the rising of the sun is preceded and ushered in by the brilliant red rays of the sun."

Allah's manifesting and showing Himself in the heart of the men of Allah Ta'ala is demonstrated and shown by the fact that they are now firm in reducing their deep desires to disobey Allah Ta'ala to blood. They now have great courage and ambition to repeatedly break every desire to disobey Allah Ta'ala that visits their heart. They become the very embodiment of resolution itself to break their hearts but not to break the command of Allah Ta'ala. A couplet comes to mind at this point.

Maulana Muhammad Ahmad Saheb Ilahabadi (رحمۃ اللہ علیہ) says that the poet *Ghalib* has mentioned:

ہے خبر گر اُن کے آنے کی

آج ہی گھر میں بوریا نہ ہوا

If there is news of his arrival,

Just today there are no sackcloths in the home.

Thereafter *Hazrat* said, "Never mind this couplet, listen to this one of mine:"

بچھ گیا خود میں اُن کے آنے پر

شکر ہے گھر میں بوریا نہ ہوا

I spread out myself before him on his coming,

I am grateful that there are no sackcloths at home.

In other words, when the danger of disobeying Allah Ta'ala arose, we saved and protected our hearts for Allah Ta'ala, "O Allah Ta'ala! Our hearts will most certainly break on its desires not being fulfilled but we will not break Your commands. We will break these beautiful pearls created by You, O Allah Ta'ala, by Your command." That Allah Ta'ala who has created these women and made them beautiful like precious pearls has issued us with the command not to look at them, "Break your hearts but do not break My commands."

گوہر حق را بامر حق شکن

برز جاہ دوست سنگ دوست زن

Break these pearls of beauty,
Which have been created by Allah by virtue
of His command.

﴿يَغْضُوا مِنْ أَبْصَارِهِمْ﴾

"Lower your gazes," and do not look at them at all.

امر حق بہتر بہ قیمت یا گہر

Is the command of Allah more valuable or
are these beautiful jewels more valuable?

Why then are you resorting to:

وَضَعُ الشَّيْءَ فِي غَيْرِ مَحَلِّهِ

"Placing an object where it is not meant to be placed."

The meaning of:

وَضَعُ الشَّيْءَ فِي غَيْرِ مَحَلِّهِ

"Placing an object where it is not meant to be placed."

is that one's limbs and organs should be subjected to the commands of Allah Ta'ala. If one's limbs and organs are used on the occasions of disobedience to Allah Ta'ala, then it should be known that these are inappropriate occasions during which to use them. How then will one be protected from:

وَضَعُ الشَّيْءَ فِي غَيْرِ مَحَلِّهِ

"Placing an object where it is not meant to be placed."

One should take one's 'object' and flee from them in such a way that neither does one's 'object' remain nor does the occasion or location remain. Once this is done, how will:

وَضَعُ الشَّيْءَ فِي غَيْرِ مَحَلِّهِ

"Placing an object where it is not meant to be placed."

remain?

THE ENJOYMENT IN FLEEING FROM NON-ALLAH

The *Tafseer*¹ of:

﴿فَفِرُّوا إِلَى اللَّهِ﴾

"Flee towards Allah Ta'ala."

is:

أَي: فَفِرُّوا عَمَّا سِوَى اللَّهِ إِلَى اللَّهِ

"Flee from all non-Allah towards Allah Ta'ala."

There is a form of pleasure kept in fleeing from non-Allah. Ask that child who has managed to free himself from his enemies and flee towards his father, what pleasure and enjoyment he experiences. The further he flees from his enemies and the closer he gets to his father, the more his pleasure and enjoyment increases. Similarly, that servant who sees the enemy of sins surrounding him, who sees some beautiful woman approaching from afar, flees towards Allah Ta'ala. Imagine what pleasure and enjoyment he experiences by fleeing away from that which distances him from his beloved Allah Ta'ala! Imagine what a *Tajalli*² of closeness visits him while he is fleeing. We ask Allah Ta'ala to grant us all such *Tajalli*. Consider what was said by *Maulana Jalaluddeen Rumi* (رحمۃ اللہ علیہ) eight hundred years ago when he experienced a *Tajalli* within his heart while making *Zikr* of Allah Ta'ala. Such pleasure and enjoyment he experienced that the entire universe dropped in value from his sight and in that

¹ Commentary.

² Manifestation-unfolding-unveiling.

have no say. They cannot interfere in the laws of **Shari'ah**. Tell me, who is greater, one's parents or Allah Ta'ala? Therefore, children should, with the greatest of respect, not with the slightest bit of disrespect and while honouring their parents with the sweetest words tell them, "O my beloved mother, my beloved father, this is the command of '**Rabba**' because of which I am helpless but to obey and follow it. I am more than prepared to even pick up and clean your waste. I am prepared to spend my life and wealth on you but O my beloved mother and beloved father, do not throw me onto the path of disobedience to Allah Ta'ala and thereby send me to destruction. Do not set me onto the path of hell." Determine what the **Fatwa**¹ is from some **Mufti**.² If someone says, "The house is too small because of which there is not enough space for sitting separately." In that case, change the times when meals are served. Let the menfolk sit together at one time and let the womenfolk sit together at another time. Otherwise, let the women sit down to eat first and then let the men sit down thereafter. Is it necessary for everyone to sit down to eat together? Is it **Wajib**³ to sit down and eat with **Jama'at**?⁴ Is **Salah**⁵ **Wajib** or is eating together **Wajib**? Listen carefully! Listen attentively! Listen very attentively!

Coming back to the discussion on the verse recited initially.

Allah Ta'ala saw fit to disrupt the comfort of His Beloved Messenger (ﷺ) in order for him to teach **Deen**⁶ to the **Sahabah**. From this point it can be deduced that the work of **Da'wat-ila-Allah**⁷ can only be done by those who have the courage to undergo difficulty and hardship. Tell me, can **Jihad** be waged while sitting in air-conditioning? Can **Jihad** be waged without undergoing the difficulties of travelling? Thus by revealing the word: **وَاصْبِرْ** "...and bear patiently..." Allah Ta'ala has shown the path

¹ Legal Islamic ruling.

² An Islamic jurist.

³ Compulsory.

⁴ In a congregation

⁵ The five daily prayers which are

compulsory on all matured and sane Muslims.

⁶ Religion.

⁷ Inviting towards Allah Ta'ala.

of spreading the **Deen** for which one needs patience. In order to teach people the love of Allah Ta'ala one needs patience, for at times, one will have to listen to and tolerate being sworn at by the creation. At times one will have to listen to taunts like, "O stupid **Mulla**! Where are you taking us?" One will have to listen to many such taunts and be able to tolerate it. When they refer to you as stupid, do not call them stupid in return. You should rather say to them:

تہا نہ چل سکیں گے محبت کی راہ میں
میں چل رہا ہوں آپ میرے ساتھ آئیے

You will not be able to tread this path of love on your own,
I am on my way there, come along with me.

Spend a few days in the company of some man of Allah Ta'ala and see for yourself what is to be gained. You will come to know what is the correct address of stupid people. You will come to know whether you are stupid or not.

What was the appearance of those fortunate **Sahabah** with whom Allah's Beloved Messenger (ﷺ) was commanded to go and sit?

① أَشَعَّتِ الرَّأْسُ

"Those, whose hair was dishevelled due to their poverty and shortage of means."

② جَافُ الْجِلْدِ

"Those, whose skins were dry due to eating dry bread."

③ كَانُوا ذَا الثَّوْبِ الْوَاحِدِ

"They were wrapped in a single cloth."

If one had a **Kurta**,¹ he did not have a **Lungi** (trouser). Yet those parts of the body which are **Wajib** to cover were concealed. Thus, there were three types of people:

¹ Long shirt the length of which is till below the knees.

- ❁ Those with dishevelled hair due to not being combed.
- ❁ Those with dry skin due to the hunger they suffered.
- ❁ Those with not enough clothing due to poverty. They did not have enough money to be able to afford both **Kurtas** and trousers as a result of which those who had **Kurtas** and did not have trousers while those who had trousers did not have **Kurtas**.

In spite of this, what is their value in the sight of Allah Ta'ala.

○ you who attach value of yourself on the basis of the wealth you possess, who attach value to yourselves on the basis of the luxurious cars you drive! Consider the value of those **Sahabah** in the sight of Allah Ta'ala who commanded His most Beloved Messenger (ﷺ) to leave the comfort of his home, to undergo the difficulty of going to find and sit amongst them, to tolerate and have **Sabr** and sit among the intense lovers of Allah Ta'ala to go and sit among those who are seeking Allah Ta'ala so that he can go and teach them the etiquettes of love and closeness to Allah through the tongue of His most Beloved Messenger (ﷺ). "These people are in search of Me! They are **يَسْتَفُونَ** "Those who are searching for Allah Ta'ala."

They are searching for Me. Go and inform them through your tongue of **Nabuwat**¹ of My address. Go and tell them,

"WHO FINDS US AND BY WHOM ARE WE ATTAINED!"

Go and inform them of My address ○ My most Beloved Messenger!

THE TWO SIGNS OF ALLAH'S LOVERS

Allah's most Beloved Messenger (ﷺ) immediately left home and went in search for them in the **Masid-e-Nabawi** (ﷺ) where these **Sahabah** were sitting together. Allah's most Beloved Messenger (ﷺ) asked them, "○ **Sahabah**! What are you doing here?" Since Allah Ta'ala had informed him of two signs

¹ Being a Messenger.

through **Wahi-e-Ilahi**¹, he was now in the process of determining those signs in his noble companions so that he can verify that his beloved companions are the intense lovers of Allah Ta'ala. What were those two signs:

﴿يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ﴾

"○ Messenger! Those I am sending you to are no strangers or aliens. I am sending you among those who love Me intensely. I am not sending you among strangers and aliens." Therefore, there will be a combination of the drink of the **Murshid**² and the drink of Allah Ta'ala as a result of which the intoxication will be strengthened and increased.

نشہ بڑھتا ہے شرابیں جو شرابوں میں ملیں

مے مرشد کو مے حق میں ملا لینے دو

The intoxication increases when wine (of love) is added to wine (of love),

Let me add the wine of love for the Murshid to the wine of love for Allah Ta'ala.

They are drinking the wine of love for Allah Ta'ala. Go and add to that the wine of love for their guide so that the intoxicating strength of the wine can be doubled.

Allah's most Beloved Messenger (ﷺ) determined the two signs through the thermometer of **Wahi** and posed this as his first question, "○ **Sahabah**! Why are you sitting here?" They replied, "We are sitting here in order to remember Allah Ta'ala." Thus, he determined through the thermometer of:

﴿يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ﴾

"Supplicating their Lord morning and evening."

That the first sign is present in them. The second sign mentioned to him by Allah Ta'ala was:

¹ Revelation from Allah Ta'ala.

² Spiritual guide and mentor.

- ❁ Those with dishevelled hair due to not being combed.
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"Supplicating their Lord morning and evening."

That the first sign is present in them. The second sign mentioned to him by Allah Ta'ala was:

¹ Revelation from Allah Ta'ala.

² Spiritual guide and mentor.

﴿يُرِيدُونَ وَجْهَهُ﴾

Their objective is only the countenance of Allah Ta'ala.

"I am the sole objective of their hearts. Apart from Me, their quest is nothing else in the entire universe. The objective of their quest, their intended destination is nothing other than My lofty Being. Each and every one of them is a **Mureed**¹ but what is their intention, what is the objective of their quest and search? My Being! They are in search of My Being! Their destination is My Being! Their sole objective is none other than I! Therefore, go and inform them of My address. Go and teach them how to reach their destination. I will do the granting but the effort to deliver them is your work, for you are the Messenger. I have sent you as a guide to them." When both these signs were found in the **Sahabah**, the core and essence, the issue of **Sulook**² was completed which is the quest for Allah Ta'ala and to reach and find Allah Ta'ala. These are two aspects to this quest:

- ① Who find us? ② By whom are We attained?

THE ACTIONS NECESSARY TO ATTAIN WUSUL-IL-ALLAH

- ① LOVE FOR THE SHAIKH AND STAYING IN HIS COMPANY

What is the salient feature of the **Murshid**, the guide, the **Shaikh**? One who bears with patience the leaving of the comfort of his home in order to devote time to his **Mureed**:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ

"And keep yourself content with those who
call their Lord morning and evening,
seeking His pleasure."

What does the word, **الَّذِينَ** signify? This, **الَّذِينَ** of the **Sahabah** (رضي الله عنهم) is honoured by the company, the togetherness of the

¹ Spiritual disciple. ² The path tread by those seeking Allah Ta'ala.

messenger, the leader of all messengers. This, **الَّذِينَ** refers to the **Sahabah** (رضي الله عنهم) in the relative pronoun whereby we are being informed that these are those people who are being exposed to togetherness with Allah's most Beloved Messenger (صلى الله عليه وسلم). They are drinking deep from the blessed eyes of the Beloved Messenger (صلى الله عليه وسلم) which have been exposed to the extremely powerful spiritual **Nisbat**¹ with Allah Ta'ala, for these are spiritual eyes which have focused on and spiritually seen Allah Ta'ala. These are those eyes which have enjoyed the very strong **Tajalli** of Allah Ta'ala.

Therefore, **Sahabah** (رضي الله عنهم) are those people who spend their time together with and have linked themselves to such a Messenger (صلى الله عليه وسلم). When those dams or ponds which have no fish in them, attach themselves with such dams or ponds which are filled with fish, then depending on the types of fish that live in that dam or pond, depending on the number of fish, their temperament and tastes, will also enter into the dam or pond without any fish. Therefore, as many as the fish of closeness to Allah Ta'ala that were in the heart of **Nabuwat**², by joining their hearts to his heart, the **Sahabah** (رضي الله عنهم) succeeded in transferring those fish into their own hearts:

قریب جلتے ہوئے دل کے اپنا دل کر دے

یہ آگ لگتی نہیں ہے لگائی جاتی ہے

Place your heart close to a heart burning
with the love of Allah Ta'ala,
This fire of love does not light itself, it has
to be lit by someone else.

The respected **Sahabah** (رضي الله عنهم) offered their hearts and as a result, the fish of **Ma'rifa**³, the fish of love for Allah Ta'ala, the fish of fear for Allah Ta'ala, in short all the different attributes and character traits that were present in the heart of Allah's most Beloved Messenger (صلى الله عليه وسلم) were transferred to the hearts

¹ Connection- link- bond.

² Messenger-hood.

³ Recognition of Allah Ta'ala.

﴿يُرِيدُونَ وَجْهَهُ﴾

Their objective is only the countenance of Allah Ta'ala.

"I am the sole objective of their hearts. Apart from Me, their quest is nothing else in the entire universe. The objective of their quest, their intended destination is nothing other than My lofty Being. Each and every one of them is a **Mureed**¹ but what is their intention, what is the objective of their quest and search? My Being! They are in search of My Being! Their destination is My Being! Their sole objective is none other than I! Therefore, go and inform them of My address. Go and teach them how to reach their destination. I will do the granting but the effort to deliver them is your work, for you are the Messenger. I have sent you as a guide to them." When both these signs were found in the **Sahabah**, the core and essence, the issue of **Sulook**² was completed which is the quest for Allah Ta'ala and to reach and find Allah Ta'ala. These are two aspects to this quest:

- ① Who find us? ② By whom are We attained?

THE ACTIONS NECESSARY TO ATTAIN WUSUL-IL-ALLAH

- ① LOVE FOR THE SHAIKH AND STAYING IN HIS COMPANY

What is the salient feature of the **Murshid**, the guide, the **Shaikh**? One who bears with patience the leaving of the comfort of his home in order to devote time to his **Mureed**:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ

"And keep yourself content with those who
call their Lord morning and evening,
seeking His pleasure."

What does the word, **الَّذِينَ** signify? This, **الَّذِينَ** of the **Sahabah** (رضي الله عنهم) is honoured by the company, the togetherness of the

¹ Spiritual disciple . ² The path tread by those seeking Allah Ta'ala.

messenger, the leader of all messengers. This, **الَّذِينَ** refers to the **Sahabah** (رضي الله عنهم) in the relative pronoun whereby we are being informed that these are those people who are being exposed to togetherness with Allah's most Beloved Messenger (صلى الله عليه وسلم). They are drinking deep from the blessed eyes of the Beloved Messenger (صلى الله عليه وسلم) which have been exposed to the extremely powerful spiritual **Nisbat**¹ with Allah Ta'ala, for these are spiritual eyes which have focused on and spiritually seen Allah Ta'ala. These are those eyes which have enjoyed the very strong **Tajalli** of Allah Ta'ala.

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² Messenger-hood.

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of *Sahabah* (رضی اللہ عنہم). These fish of beautiful attributes, These fish of fine qualities are still being transferred from heart to heart till today. It does not get transferred through books and studying. What is the proof for this? The *Bayhaqi* of this era, the renowned and accomplished *Mufasssir*,¹ the author of *Tafseer-e-Mazhari*, *Qazi Thanaullah Panipati* (رحمۃ اللہ علیہ) explains, "The knowledge of *Nabuwwat* is attained from *Kitabs* (books) and through studying in the *Madrasahs*.² The *Noor*³ of *Nabuwwat* on the other hand, cannot be attained through the pages of *Kitabs* because there is no such paper in existence which has the ability to withstand and tolerate the *Noor* of Allah Ta'ala. No form of paper has the strength to bear the *Noor* of Almighty Allah Ta'ala. It is only the hearts of the men of Allah Ta'ala which has the capacity and strength to bear the *Noor* of Allah Ta'ala. This is why, from the era of Allah's most Beloved Messenger (صلی اللہ علیہ وسلم), this *Noor* is being transferred, is being passed on from heart to heart. The knowledge which you have acquired from *Madrasahs* is incomplete. Once you acquire the *Noor* of *Nabuwwat*, it will be completed. Only then will you develop the courage to act upon what you have learnt. This *Noor-Nabuwwat* can only be attained from the hearts of the *Ahlullah*." These are the words of *Qazi Thanaullah Panipati*:

علم ظاہر صلی اللہ علیہ وسلم از مدارس دینیہ بجوید و اما نور باطن
صلی اللہ تعالیٰ علیہ وسلم از سینہ درویشاں باید جست۔

"Acquire the external knowledge of *Nabuwwat* from the *Madrasahs* but the internal *noor* of Allah's Beloved Messenger (صلی اللہ علیہ وسلم) has to be attained from the hearts of *Ahlullah*."

THE SECRET BEHIND MORNING AND EVENING ZIKR

Coming back to the original point being discussed, Allah Ta'ala informed His most Beloved Messenger (صلی اللہ علیہ وسلم) of two signs:

¹Commentator of the Noble Qur'aan.

²Institutions of Islamic learning. ³Spiritual light

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ

"And keep yourself content with those who
call their Lord morning and evening,
seeking His pleasure."

These are the people that remember Me morning and evening. Why has the term, morning and evening been used here? Why has it not been said that they remember in the afternoon as well? This because the *Zikr*¹ of the morning and evening is more effective and beneficial due to the changing of shifts by the angels. Those angels that are on duty at night change their shift in the morning and go back towards heavens. This is when the next group of angels comes on duty and they remain till the evening when their shift changes.

Therefore, Allah Ta'ala has mentioned the sign of morning and evening to indicate, "My servants are very alert and intelligent. When the angels change their shifts and return to Allah Ta'ala, they want these angels to bear witness to their *Zikr*, to their remembrance of Allah Ta'ala." These angels will mention to Allah Ta'ala "We have left Your intense lovers in a state of shedding excessive tears in Your love. We have left these intense lovers of Yours while they were engaged in Your *Zikr*, Your remembrance."

Therefore, we implore and beg You to shower Your rains of mercy upon them, for they have laid siege to the forts of their intense desires to disobey You and have turned these very desires to blood which in turn has reddened the surroundings of their hearts. They have turned the horizons of their hearts red with the rays of their blood and have therefore become deserving of Your sun of closeness, for when the worldly horizon turns red, You allow the sun to rise.

These intense lovers of Yours have reddened the horizons of their hearts and are sitting patiently in anticipation of Your sun

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of closeness. When will this sun of closeness rise? This sun that is about to rise due to their having reddened their hearts by reducing their desires to disobey You, is not granted to disbelievers. The physical sun of this world is seen by all disbelievers and enjoyed by them as well. Yet, the sun of closeness which rises as a result of reducing desires to blood, is a sun which benefits only the men of Allah. It is the sun from which only the **Waliullah**¹ benefits because their hearts have become the horizons of closeness to You. In turn, those who are in search of You, who are seekers of Your pleasure, who have handed themselves over to the **Auliya Allah** in order to be shown the way to You also benefit from this sun of closeness to You which lies within their hearts. It is through keeping company with them that hearts of these **Mureeds** become rubies and precious gems. This is the meaning of this verse:

گر تو سنگِ خارا و مَرَمَرِ بوی

O People! Your value may be that of useless stones and pebbles.

but when you keep the company of the **Ahlullah**, the **Ahl-e-Dil**,² what will happen?

گر بہ صاحبِ دل رسی گوہر شوی

By sitting in the company of the **Ahl-e-Dil**, you will become a precious jewel.

The secret of such precious gems is found in the physical realm, the physical world around us. When the rays of the sun shine upon stones and pebbles on the mountainsides through the will of Allah Ta'ala, these pebbles and stones are effected by these rays to such an extent that they turn into rubies or other precious gems. Now, the other stones and pebbles, the rocks that lie on the same mountainsides sell at five rupees for a load while these pebbles and stones which have been converted through the will of Allah Ta'ala into precious gems sell for

¹ Friends of Allah

² Literally-men of heart, lovers of Allah Ta'ala.

five hundred thousand rupees for a few grams worth. Similarly, those who spend time in the company of the **Shaikh**,¹ the sun of closeness to Allah Ta'ala within the **Shaikh's** heart also has an effect upon their hearts to such an extent that neither the **Shaikh** nor the **Mureed** is aware of it. Nonetheless, the sun of the closeness to Allah Ta'ala continues to have a positive effect upon the hearts of those sitting in his company by the will of Allah Ta'ala and as a result of this, their hearts slowly turn to rubies or other precious gems. After some time the realisation dawns that:

تُو نے مجھ کو کیا سے کیا شوقِ فراواں کر دیا

پہلے جاں پھر جاں جاں پھر جاں جانناں کر دیا

You have converted me from what to what! You have made me the envy of one and all,
Firstly, you infused life into me. Then you turned me into the essence of life. Thereafter, you made me the beloved of the Beloved.

Listen to this couplet as well:

بعدِ مُدَّت کے ہوئی اہلِ محبت کی شناخت

خاک سمجھا تھا جسے لعلِ بدخشاں نکلا

After a very long time has the recognition of the lovers of Allah taken place,
One whom we considered to be dust, turned out to be the ruby of Badakhshan.

One whom we attached no value to, one whom we thought of as just another lump of soil, one whom we regarded as a miserable and worthless **Mulla**² is granted the ruby of **Nisbat-ma-Allah** through whom hundreds of thousands of others are in turn converted into the rubies. They do not die in vain and empty handed. Allah Ta'ala, through His grace and bounty, uses them to nurture untold souls into **Auliya** before calling them to Himself.

¹ Spiritual guide.

² Man of outward learning.

THE LEVEL OF BELOVEDNESS ENJOYED BY THE SAHABAH

Therefore friends, I am saying that when Allah's Beloved Messenger (ﷺ) found the signs that were mentioned in the *Qur'aan Majeed*, he said, "O my *Sahabah*! O you who have dishevelled hair, O you who are limited due to single piece of cloth due to poverty, O you whose skins are dry due to a shortage of food and O you who remain intensely occupied in the love of Allah Ta'ala, listen attentively and realise what your rank and position is in the heavens. What do the inhabitants of the earth know of your true value!" The people of this world will say, 'These poor people are suffering greatly in their poverty and difficulties.' Realize your true value through the tongue of *Nabuwwat*, for your value has been determined and is being revealed from the heavens. Your Beloved Messenger (ﷺ) is being made to give up his comfort and leave his home in search of you. Let this be a measure of your value. Allah Ta'ala has not commanded me to sit with the kings and emperors of Rome and Persia. I have not been commanded to sit with the kings of Egypt and Iran. Allah Ta'ala has commanded me to sit amongst:

- ❁ You whose hair is dishevelled.
- ❁ You who tie stones to your stomachs in order to suppress your hunger.
- ❁ You whose skins are dry due to lack of food.
- ❁ You who have but a single piece of cloth to cover yourselves with.

Today, your Messenger (ﷺ) is thanking Allah Ta'ala for creating such lofty *Auliya-Allah* in his *Ummah* with whom the very Messenger (ﷺ) is being commanded to go and accompany.

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِثْنِي حَتَّى أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي
مَعَ رِجَالٍ مِنْ أُمَّتِي، مَعَكُمْ الْمَحْيَا وَمَعَكُمْ الْمَمَاتُ!

"Praise be to Allah Who did not take my life until He commanded me to be in the company of such men from my Ummat. I shall live amongst you and die amongst you."

(Tafseerul Qurtabi; Vol. 10, pg. 391)

The *Mureeds* are not being commanded to go and sit with the *Murshid*. Your *Murshid*, your Beloved Messenger (ﷺ) is commanded, "Go and sit among those whose love for Me is intense. Go and sit with those whose *Karamat*¹ is such intense love for Me. These are My intense lovers, you will find the fragrance of fertile love in them. Since the Messenger is being sent to you, you can gauge your worth and value from this." In the court of Allah Ta'ala those people are valuable with whom Allah Ta'ala is pleased.

- ❁ One's value is not determined by the different types of dishes.
- ❁ One's value is not based on the type of expensive clothing one wears.
- ❁ One's value is not based on the Mercedes or BMW one drives.
- ❁ One's value is not determined by the tall skyscrapers one owns and lives in.
- ❁ Yes, one's value is based on the pleasure of Allah Ta'ala. The person with whom Allah Ta'ala is pleased is valuable.

Allah Ta'ala was so pleased with the *Sahabah* (رضی اللہ عنہم) that He sent His Beloved Messenger (ﷺ) in order to impart to them the teachings of *Nabuwwat*. They were not called, but the teacher was rather instructed to go to them with his *Nisbat-ma-Allah*, نسبت مع اللہ with the *Nisbat-e-Nabuwwat*, نسبت نبوت with his *Nisbat-e-Wilaayat-un-Nabuwwah* نسبت ولايت النبوة and proceed to *Masjid-e-Nabawi* to the intense lovers of Allah Ta'ala. From this we learn that if we are sincere in our quest, Allah Ta'ala will send the guide to us:

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¹ Miracle performed by a Wali by the permission of Allah Ta'ala.

ہم کس کو ملتے ہیں اور ہم کو کون پاتا ہے؟
Who Finds Us And By Whom
Are We Attained?

اگر ہیں آپ صادق اپنے اقرارِ محبت میں
طلب خود کر لئے جائیں گے دربارِ محبت میں

If you are true in your claim of love for Allah,
You will automatically be sought in the court of love.

You, O my **Sahabah** are also beloved to Allah Ta'ala that He has sent His most beloved to you. I am the most beloved of Allah Ta'ala in the entire creation and you are so beloved to Allah Ta'ala that the most beloved is being sent to another beloved of Allah Ta'ala. Therefore, you can get some indication of just how beloved each of you is to Allah Ta'ala and why I have been sent to you. Why has the Leader of all the Messengers (ﷺ) been sent to you? So that all the different fragrances that exist in the heart of Muhammad (ﷺ) can be transferred into your hearts and souls, so that your **Nisbat** may be further strengthened, for through you, O **Sahabah** We want to spread Islam. You are the first and direct students of Our Beloved Messenger (ﷺ) because of which We want all the different fragrances that exist within Our Beloved Messenger (ﷺ) to settle in your hearts. We want all the flowers from the garden of Muhammad (ﷺ) to spread their beauty in you. We want this fragrance of love for Me to be so firmly implanted and ingrained in you that it has the capacity to remain till the Day of Judgement and be able to intoxicate and captivate the entire universe.

What was the second bounty granted by Allah's most Beloved Messenger (ﷺ)? It was the fact that you are these people:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

"Allah Ta'ala is pleased with them and they are pleased with Allah Ta'ala."

In this case, Allah Ta'ala has mentioned His being pleased with the **Sahabah** before mentioning their being pleased with

ہم کس کو ملتے ہیں اور ہم کو کون پاتا ہے؟
Who Finds Us And By Whom
Are We Attained?

Him. From this it appears that for anyone to leave the path and way of the **Sahabah** is to leave the path and way of Allah's registered pleasure. Realise that those who leave aside and give up the path and way of the **Sahabah** (رضی اللہ عنہم) in order to follow the ways and customs of their tribes, their families or even if it be international customs and practices, they have given up and left the registered, the tried and tested path and way of Allah's Ta'ala pleasure:

وہ ہی رستے مُستند مانے گئے

جن سے ہو کر تیرے دیوانے گئے

That alone is accepted as the tried and tested path...
Along which those who are madly in love with You
have travelled.

لوٹ آئے جتنے فرزانے گئے

تابہ منزل صرف دیوانے گئے

Without reaching their destination, the men of
intelligence have returned.
Only those who are madly in love with You have
reached their destination.

آہ کو نسبت ہے یہ عُشاق سے

آہ نکلی اور پہچانے گئے

The deep hearted sigh is linked to the intense lovers of Allah.
The moment they utter a deep sigh, they are recognised.

When does this deep sigh come out? When **Jah**¹ and **Bah**² have been annihilated then only will the "Aah" (heart-felt sigh of love for Allah) come out. Consider what is the reality of this **Aah**?

¹ Love of name, fame, pride, vanity etc.

² Carnial desires, lust

ہم کس کو ملتے ہیں اور ہم کو کون پاتا ہے؟
Who Finds Us And By Whom
Are We Attained?

اگر ہیں آپ صادق اپنے اقرارِ محبت میں
طلب خود کر لئے جائیں گے دربارِ محبت میں

If you are true in your claim of love for Allah,
You will automatically be sought in the court of love.

You, O my **Sahabah** are also beloved to Allah Ta'ala that He has sent His most beloved to you. I am the most beloved of Allah Ta'ala in the entire creation and you are so beloved to Allah Ta'ala that the most beloved is being sent to another beloved of Allah Ta'ala. Therefore, you can get some indication of just how beloved each of you is to Allah Ta'ala and why I have been sent to you. Why has the Leader of all the Messengers (ﷺ) been sent to you? So that all the different fragrances that exist in the heart of Muhammad (ﷺ) can be transferred into your hearts and souls, so that your **Nisbat** may be further strengthened, for through you, O **Sahabah** We want to spread Islam. You are the first and direct students of Our Beloved Messenger (ﷺ) because of which We want all the different fragrances that exist within Our Beloved Messenger (ﷺ) to settle in your hearts. We want all the flowers from the garden of Muhammad (ﷺ) to spread their beauty in you. We want this fragrance of love for Me to be so firmly implanted and ingrained in you that it has the capacity to remain till the Day of Judgement and be able to intoxicate and captivate the entire universe.

What was the second bounty granted by Allah's most Beloved Messenger (ﷺ)? It was the fact that you are these people:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

"Allah Ta'ala is pleased with them and they are pleased with Allah Ta'ala."

In this case, Allah Ta'ala has mentioned His being pleased with the **Sahabah** before mentioning their being pleased with

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ہم کس کو ملتے ہیں اور ہم کو کون پاتا ہے؟

“Who finds US and by whom are WE attained?”

This “Aah” is covered by two veils:

- ❁ The veil of **Jah**. The veil of pride. The veil of love for name and fame. The veil of love for position and power.
- ❁ The veil of **Bah**. The veil of lust. The veil of having every desire that surges through one's heart fulfilled regardless of whether it is permissible or not. The veil that does not allow one to see what is **Halal**¹ and what is **Haraam**.²

This causes one to resort to:

وَضَعَ الشَّيْءَ فِي غَيْرِ مَحَلِّهِ

“Placing something where it is not meant to be placed.”

This means, one continues using one's limbs and organs for actions which are forbidden and that one should not be controlled or bound by any rules and regulations in any way. One becomes a wild animal which goes into every field and farm it comes across not realizing the consequence of its actions.

- ❁ Such a person is an international idiot.
- ❁ He is one who is not worthy of forgiveness.
- ❁ He is one who is in great danger.

Yes, there is exception to this:

إِلَّا مَنْ تَابَ

“Except one who repents.”

The meaning of **Taubah**³ is that as far away as one has fled from Allah Ta'ala, one returns to that very destination and reaches close to Allah Ta'ala. **Taubah** is the name given to returning to the closeness of Allah Ta'ala. Thus, once one does this, once one resorts to sincere **Taubah**, one is no longer in a state of

¹ Permissible. ² Impermissible. ³ Repentance-regretting over one's sins.

loss and destruction. One had gone away from the closeness to Allah Ta'ala and once the realisation of being distant from Him dawns, once one realises, “I am utterly foolish to have left Allah Ta'ala for the sake of all that is perishable and temporary,” he will immediately return. Where will he return to? He will obviously return to the destination of closeness to Allah Ta'ala. Thus, he returns to the destination he had left in the first place. Therefore, one should not look down at such a person who has sincerely repented.

THE ANNOUNCEMENT OF LOVE BY ALLAH'S BELOVED MESSENGER (ﷺ) FOR THOSE WHO HAVE INTENSE LOVE FOR ALLAH

Allah's Beloved Messenger (ﷺ) finally made this announcement:

- ❁ O **Sahabah**! Listen to yet another glad tiding! Firstly, I make **Shukr** that there are **Auliya-Allah** of such a lofty rank in my **Ummah** that Allah Ta'ala commands His Beloved Messenger (ﷺ) to leave the comfort of his home and to sit among you.
- ❁ The Leader of all the Messengers is being made the teacher.
- ❁ Such a teacher who is without parallel.
- ❁ Such a teacher was not witnessed below the heavens before this.
- ❁ Such a teacher who never walked the surface of the earth before this.
- ❁ Such a teacher who will never be seen below the heavens again.
- ❁ Such a teacher who will never tread the face of the earth again.

The second glad tiding is that the Beloved Messenger (ﷺ) will live and pass away among the **Sahabah** (رضی اللہ عنہم).

Akhtar's couplet with regard to this is:

میری زندگی کا حاصل میری زیست کا سہارا

تیرے عاشقوں میں جینا تیرے عاشقوں میں مرنا

The purpose of my life, the very support of my existence,
To live among Your lovers, to die among Your lovers.

This couplet of Akhtar is a commentary of this announcement of the Messenger:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي

مَعَ رِجَالٍ مِنْ أُمَّتِي، مَعَكُمْ الْمَحْيَا وَمَعَكُمْ الْمَمَاتُ!

"Praise be to Allah Who did not take my life until He commanded me to be in the company of such men from my Ummat. I shall live amongst you and die amongst you."

(Tafseerul Qurtabi; Vol. 10, pg. 391)

One who does not have this taste and inclination, is deprived of the objective of **Nubuwwat**, is deprived of the taste of **Nubuwwat**, is deprived of the temperament of **Nubuwwat** and is deprived of the fervour and zeal of **Nubuwwat**.

A GLIMPSE OF THE INTENSE LOVE OF THE SAHABAH (رضی اللہ عنہم) AND THE THREE QUALITIES OF THOSE WHO ATTAIN ALLAH

Aah! Imagine what great prize and bounty this announcement is for these poor and destitute, these **Sahabah** (رضی اللہ عنہم) who are without any physical support. Once **Makkah Shareef** was conquered, the **Ansaar Sahabah**¹ (رضی اللہ عنہم) were apprehensive that once Allah's Beloved Messenger (صلی اللہ علیہ وسلم) and the **Sahabah** (رضی اللہ عنہم) who were formerly the inhabitants of **Makkah Shareef** after going to their place of origin might not come back to **Madina Shareef**. This is because of the love for one's place of origin which is natural and because of which they may decide

¹ The companions of Madina Shareef.

not to come back to **Madina Shareef**. Once **Makkah Shareef** was conquered and the flag of Islam was flying there, the **Sahabah** (رضی اللہ عنہم) of **Madina Shareef** put this matter before Allah's Beloved Messenger (صلی اللہ علیہ وسلم) as follows,

"Our hearts are being troubled by this thought that our Beloved Messenger (صلی اللہ علیہ وسلم) for whom we had given our very lives and wealth, for whom we had made our children orphans and for whom we had made our wives widows, for on the occasion of **Uhud**, at the foothills of **Uhud**, we accepted martyrdom with respect to seventy individuals. It should not happen that on returning to **Makkah Mukarramah**, our Beloved Nabi (صلی اللہ علیہ وسلم) along with the **Makkan** companions, are overcome with the love for their birthplace and as a result, decide not to come back to **Madina Shareef**. It should not be that the people of **Madina Shareef** have access to Allah's most Beloved Messenger only for time to time, only on certain occasions, while the people of **Makkah Mukarramah** have him in their midst all the time." Overcome with emotion, they went as far as saying, "O Beloved Messenger of Allah! Take our very lives, for we are prepared to sacrifice them, we are prepared to sacrifice our children, to sacrifice our wealth and possessions (all for your sake), O Allah's most Beloved Messenger (صلی اللہ علیہ وسلم). Apart from you O Messenger of Allah (صلی اللہ علیہ وسلم), there is no one greater and more beloved to us because of which we are extremely miserly with respect to you and cannot give you over to the people of **Makkah Mukarramah**. You will not find anyone more miserly than us when it comes to parting with you. You are so beloved to us that we cannot be generous when it comes to parting with you. Who but the **Sahabah** (رضی اللہ عنہم) could have used such a disliked word in such a beautiful manner? Tears flowed from the blessed eyes of Allah's most Beloved Messenger (صلی اللہ علیہ وسلم) who replied, "O people of **Madina**! Do not have such thoughts, for I have migrated by the command of Allah Ta'ala due to which, we cannot permanently return to **Makkah Mukarramah** without the command and permission of Allah Ta'ala. My living and my dying will be with you."

Thus, this message of the *Sahabah* (رضی اللہ عنہم) is so beloved to me that I am mentioning it today just as I have mentioned it on numerous occasions. It is so beloved to me that I enjoy mentioning it over and over again. "O Allah's most Beloved Messenger (صلی اللہ علیہ وسلم), we are generous with respect to everything else. We are generous with respect to our wealth and possessions. We are generous with respect to our wives and children, for we are prepared to sacrifice all this for you. Yet, you are so beloved to us that with respect to you, we are extremely miserly. In this matter, there is no one in the world who is more miserly than us. We just cannot bring ourselves to be generous when it comes to you and hand you over to the people of *Makkah Mukarramah*." The word "miserly" has been used in such a beloved manner here. One can verify this with those who are experts at language. A miser is one who does not hand over something that belongs to him. You are extremely beloved to us. How then can we give you over to someone else?

Therefore, **Who Finds Us and by whom are We attained?** Through these three verses, this hidden announcement has been made. The commentary of these verses has been explained.

Therefore, we should all make a serious effort to bring these three qualities into ourselves.

THE THREE QUALITIES OF THOSE WHO ATTAIN ALLAH TA'ALA

① صحبت اہل اللہ

- ① Spend time in the company of one's *Murshid*. Resort to togetherness with *الَّذِينَ*.

② اہتمام ذکر اللہ

- ② The *Zikr* prescribed by the *Shaikh* should be completed with vigilance. Do not neglect and postpone one's *Zikr*. Do it for even a little while, but do not leave it out altogether. Since the duty of the angels changes morning

and evening, let it be a case of them going to the court of Allah Ta'ala and reporting, "We have just left Your servants who fall into the category of *الَّذِينَ* who are engaged in,

﴿يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ﴾

"Supplicating their Lord morning and evening."

These are the people who are engaged in Your remembrance. They are the those who are occupied in supplication.

③ اجتناب از غیر اللہ

- ③ Thereafter, acquire this bounty whereby you do not allow any form of non-Allah to become an objective within your heart. This is because, *يُرِيدُونَ* is *Mudhare*¹ and *Mudhare* is a combination of *Haal*² and *Istiqbal*³. It is that verb which includes the present and future tenses. "This is a very important sign of My intense lovers, that I always remain their objective. Presently as well as in the future, they make Me their objective and keep Me in their hearts. They do not make non-Allah their objective.

In the statement: *يُرِيدُونَ*, which means "They only desire His countenance," is automatically the declaration of *لَا يُرِيدُونَ*, which means they do not desire other than Him.

In this is automatically included:

لَا يُرِيدُونَ غَيْرَ وَجْهِ اللَّهِ

"Their objective is not, nor will it ever be other than the countenance of Allah."

لَا يُرِيدُونَ غَيْرَ اللَّهِ

"Their objective is not nor will it ever be other than Allah."

¹ This is a verb formation which includes in itself both the present and future tenses. ² Present tense. ³ Future tense.

There is no intention at all in their hearts to caress and hold any beautiful woman. They have no intention to destroy themselves over toys made of dust. They are made of dust but are not of those who destroy their own dust over other perishable dust. Rather, they are people who sacrifice themselves over the Creator of the heavens and earth. These are people with very high and lofty destiny. They take benefit from all such things which Allah Ta'ala has declared permissible. They do not leave aside anything which is **Halal**. Yet, at the same time, they do not resort to even a single thing which is **Haraam**. Listen to the straight truth now! They are **Arifs**!¹ One pious person added water to the gravy he was served so that his **Nafs**² does not derive any enjoyment. An **Arif** saw this and said, "This person was not an **Arif** but is rather a foolish person. Had he been an **Arif**, he would never have added water to the gravy. He would have eaten the enjoyable gravy and with every morsel he ate, would have said,

اَلْحَمْدُ لِلّٰہ

"All Praise is due to Allah Ta'ala."

Now that he has added water to the gravy and spoiled the taste of the food, he will have to force the food down his throat. This will not be a case of enjoying a good meal but will be a case of forcing down an unenjoyable mixture. Had he left the food as it had been so well prepared, he would, with every morsel he swallowed been exposed to the **Tajalli** of Allah Ta'ala who is the Creator of good taste and good tasting things. In the bounty he would have seen the Giver of the bounty. His tongue would then have said, 'O my Allah Ta'ala what is Your splendour whereby You grant us such tasty food! Imagine where this meat comes from, where this chicken and mutton comes from, where these spices have been transported from and where the cook has come from. O my great Allah Ta'ala who grants us all these bounties!

¹ Those who recognise Allah Ta'ala.

² One's ego which spurs one on to the constant disobedience of Allah Ta'ala and the fulfilment of base desires.

Therefore, I say, eat and enjoy all that is **Halal**. Do not trouble the **Nafs** with regard to that which is **Halal** but as soon as it goes towards **Haraam**, stop it in its tracks, and if need be, threaten and punish it as well. Immediately say to your **Nafs**, "Beware! Beware! If you raise your glance towards this woman I will beat you." Tell me, do you instill fear in your children or not? Your object is not to beat and kill the child but to instill fear in them. One merely threatens them by saying, "If you do not give up the bad company you are keeping, I will kill you, I will cut you to pieces and will throw you out of my house." Obviously, this is not one's intention and one will most certainly not resort to this. One's **Nafs** is also like a child and as such, one should also threaten it in a similar manner and say to it, "I will kill you. I will cut you to pieces and will throw you out of the house." As a result, it will become fearful and abstain from evil.

لے آرزو کا نام تو دل کو نکال دیں

مومن نہیں جو ربط رکھیں آرزو سے ہم

No sooner do you take the name of your desire, I will remove the heart from within my body,

I am not such a believer who maintains a link with my desires.

Which types of desires are referred to here? Forbidden desires, **Haraam** desires. Desires which earn one the displeasure of Allah Ta'ala. My lecture has now come to an end. It is but the favour of Allah Ta'ala that He has granted sweetness to my speech even though I am not worthy of it.

آپ چاہیں ہمیں، یہ کرم آپ کا

ورنہ ہم چاہنے کے تو قابل نہیں

Your wanting me...is but by Your grace and bounty.
otherwise we are not worthy of being wanted.

There is no intention at all in their hearts to caress and hold any beautiful woman. They have no intention to destroy themselves over toys made of dust. They are made of dust but are not of those who destroy their own dust over other perishable dust. Rather, they are people who sacrifice themselves over the Creator of the heavens and earth. These are people with very high and lofty destiny. They take benefit from all such things which Allah Ta'ala has declared permissible. They do not leave aside anything which is **Halal**. Yet, at the same time, they do not resort to even a single thing which is **Haraam**. Listen to the straight truth now! They are **Arifs**¹ One pious person added water to the gravy he was served so that his **Nafs**² does not derive any enjoyment. An **Arif** saw this and said, "This person was not an **Arif** but is rather a foolish person. Had he been an **Arif**, he would never have added water to the gravy. He would have eaten the enjoyable gravy and with every morsel he ate, would have said,

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ورنہ ہم چاہنے کے تو قابل نہیں

Your wanting me...is but by Your grace and bounty.
otherwise we are not worthy of being wanted.

Make **Dua** that Allah Ta'ala grants an abundance of blessings in my speech, in my heart, in my body, in my heartfelt love, and in the manner in which I put across this heartfelt love. Make **Dua** that Allah Ta'ala grants me strength and courage in my life. I cry and beg from Allah Ta'ala to enable me to spread this heartfelt love for Allah Ta'ala throughout the entire world. O Allah Ta'ala! Let not even a single span of earth remain on the surface of this globe but that there is a group of Your lovers present there.

While in their company, let **Akhtar** go around spreading the deep rooted love for You to one and all. Nonetheless, I do have the longing to come to You as well, for You are our Lord and Master. I do not have the longing to remain in the world forever. Yet, the story of love which I learnt by staying with **Hazrat Shah Abdul Ghani Phoolpuri Saheb** (رحمۃ اللہ علیہ) for 17-years, 3-years with **Hazrat Moulana Shah Muhammad Ahmad Saheb** (رحمۃ اللہ علیہ) and now for the past 35-years, I am still learning from **Shah Abrar-ul-Haq Saheb** (دامت برکاتہم). O Allah Ta'ala! Allow the waters of love which have flowed into me from these three powerful rivers to flow forcefully whereby **Akhtar** can travel throughout the entire world through Your grace and bounty, through Your **Taufeeq** and courage granted by You. Grant me strength and health to do Your work.

Ameen!

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ
وَصَحْبِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

